In turn, after drinking, they sit down while the *n'anvitchi* gives instructions that here they obey tonight. He takes his basket and starts to run back to *Lopanda*, singing:

"*Ya angila pahiya ushanduja kalanjiro ka Kyanda!*"
"Where we must be assigned to Kyanda!"

Then going to the back of his hut, he enters and takes a piece of bark left there bent up into a dish containing medicine which has been put in by an assistant. This assistant holds in his hand the neck of one of the lords which was killed at *Lopanda*. The *n'anvitchi* washes his face and chest with medicine to cleanse his eyes and then leans forward to the assistant and takes a piece off the neck of the lord which the assistant holds out, and eats it. This is *ku-kamina*, "to taste a small piece," when the liver, before starting to eat the flesh, this is generally done by the most important person. The *n'anvitchi* has been followed by his assistants who do as he has done. They all follow him next round the cooking place for the boys at *Lopanda*, each standing for a moment on the stones which have supported the cooking pots, while the women sit looking on sadly. He begins to dance and the women join in, singing *Ulombo*. He then tells the parents of the said and lads them to whom the bodies were. There assembled, he tells them they must not bathe, and that tomorrow morning early, porridge is to be sent to the said which must be prepared by a woman who has had connection with her husband and who has not washed her hands; this is supposed to make the boys strong. Early in the morning the husband, who likewise has not washed his hands, carries the food to the said and carefully gives portions to each boy to eat.

When they have partaken of the food, the circumcision is performed by the *n'anvitchi* who has returned the same morning early. The said are by one, commencing with the leader, go forward a little to the place where the *n'anvitchi* awaits them. Each round is accompanied by his relations who constantly says, "Come along and you shall see of the honey made by the bumblebee." Each honey is very sweet and called names. This when in accurate terms to the pain the boy is about to undergo. The boy squats down, leaning back on his relations who supports him, while the medicine-man, having washed the lad and to cry out, performs the circumcision with a small knife called *ekanda*. It is a triangular knife with one cutting edge and a handle produced from the opposite corner. Properly the Yao method is, I believe, only to slit the free margin of the prepuce just to the right of the middle line near the frenum, but complete circumcision is now commonly practised, possibly as the result of Swahili influence. In this case, the prepuce is seized and held by the fingers, and division made by a circular incision without using a clamp or tubed stick. A dressing of charcoal and oil may be applied or medicine is shaved in the mouth and the saliva spat on the wound and the boy sent on to rest under some convenient tree.

When all the said have been circumcised, they are gathered together in one place and the *n'anvitchi* dividing them into groups, puts on the neck of the leader of each group a necklace made of plaited bark from the palmyra tree. These necklaces contain medicine

[illegible] here said, to this day, and also appearing on the proper dress in all ceremonies. Clothing nowadays, among the majority, consists of cotton cloth brought in by traders and further adorned in native fashion.

287 Bark-cloth, kisuudo (*Ahimondo, Chiu.*): is made by the men. A piece of bark about two feet by one is cut from the living tree; the outside portions are removed and the whole piece, after being well steeped, is soaked in water. When partly softened, it is removed and beaten out with a wooden mallet; the process is repeated till the piece of bark is soft enough to enable it to be wrung in the hands, then further beaten on the stone. The soaking, beating, wringing, and pulling are continued till a piece of cloth three by five feet is obtained. This is sun-dried and yields a soft, pliable, and warm material. Several pieces may be sewed together to make a large sheet. Bark-cloth is sometimes stained black by soaking it in a kind of black mud found on the plains. The native wooden of a piece of bark wood with sometimes on its face, held in a split stick handle; it is called *mimoero*. A bag of wood with a flattened surface, called *mimpuri*, plays the part of the anvil, the man who is using the mallet usually sitting on one end of the log.

288 Skins. The Yao are unacquainted with the art of tanning. Skins are prepared only by drying, and then softened by hammering with stones. They are not employed as articles of clothing but the larger ones are used to sit upon, the skins of the leopard and the lion being reserved for chiefs. Others are used to make bags to carry flour, for powder purchase, and to cover guns. The blacksmith's bellows are made of goat's skin.

283 String, *lukanji* (*Mitopan, Chiu.*): Two kinds of string are made, one from flax, the other from the inner part of the bark of the *kwikuli* tree. Fishing nets are made from the former, game nets from the latter.

316 Metals and metal working. The only metal ever obtained from the ore by the Wayao was iron, and it is probable that they learned this from the Angoni and Anyanja. The industry is now nearly dead since the introduction of trade articles. A few blacksmiths still ply their trade, but their work is restricted to the manufacture of knives, spear-heads, and razors. Hoes are no longer made. The iron blade supplied by traders is in the form of the old native-made article, which had in turn displaced the older hoeing-stick. The blacksmith deals with his mass of metal by hammering it with stones. He provides himself with bellows, a small iron hammer, and a rudimentary kind of tongs. He is called *mwitipale*.

314 Stone. The only important use for stone among the Yao are for supporting the cooking pots on the fire, for beating water in some medicinal preparations, and for grinding millet. For this last purpose, a large, flat stone, inclined at an angle, is set up in some convenient spot, often on the verandah, and the grain is ground by means of a smaller stone held in the hands.

● 315. [313] The flour pestle and mortar. Maize flour is prepared by pounding the grain in a big wooden mortar, by means of a wooden pestle, consisting of a pole some five feet long and four inches in diameter with round ends. The mortar consists of a tree trunk about

two feet high and fifteen inches in diameter, hollowed out from above for about two-thirds of its length. Many are made with a kind of lasso or stand, and some have roughly carved human on the outside; these are called "the lovers," doubtless emblematical of women, a large part of whose life is spent in preparing food (Pl. XV, fig. 10).

The fire-stick. Matches are becoming more widespread year by year and soon the knowledge of how to make fire with a fire-drill will be lost. The method employed among the Tao is as follows: a flat surface is cut on a piece of partly rotted wood. In the middle of this a small depression is made, and on one side of the piece of wood a groove is cut leading from the flat cut surface. The piece of wood is held firmly on the ground by one person with a piece of old scorched cloth or some charred sticks at the base of the groove. A second person, by rolling a stick of hard wood rapidly between his hands with the point directed against the depression on the flat surface in which a little wood has been placed, drills a hole into it. The heat developed is sufficient to cause the powdered rotten wood to start smouldering. This is then turned out on the cloth, which is gently waved in the air till it catches fire (Pl. XV, fig. 10).

Boats. With the exception of a small canoe-like vessel, *Sinalpan*, made of rough bark and used for crossing streams, the Tao have no boats. The dug-out canoes which they use at the present day are made for them by the *Ayunejo*. In addition to the bark boat, they use a kind of raft made from the pith tree, *bangun*.

Tobacco. The use of tobacco in some form is universal among the tribes of Nyassaland and the Tao are no exception. The method of use varies among the different peoples; smoking, chewing, and snuffing are all practised, but while the *Anyanja* is essentially a pipe-smoker, the Tao take snuff, although I think only lately he has also taken up smoking and chewing. A short time ago, a Tao who chewed would have been laughed at. The *Anyanja* do not chew but take snuff to a certain extent; the *Angoni* who do not smoke or chew are inveterate snuff-takers; the *Atumbuka*, *Atonga*, *Awanja*, and *Ankonde* are pipe-smokers and to lesser degree snuff-takers.

Tobacco is called *mwa* (Juba, Chin.). It is prepared by sun-curing the leaf, which is then rolled up into a twist and allowed to dry further. The common tobacco pipe consists of a clay bowl, often ornamented, and a reed stem; it was formerly called *chilonga*, but is now known as *kalo* (Pl. XV, fig. 11). For *bangu*, *chanda*, the Tao use a water pipe called *chisolo* (*nyanda*, Chin.); this consists of a bamboo water-container from which projects a reed stem surmounted by a clay bowl (Pl. XV, fig. 12). The word *chisolo* is also used for a tobacco pipe.

When tobacco is shared, a little lime paste *mwalo* made from small shells is put in the mouth "to bring out the flavour," a small clay jar being used to carry the *mwalo*.

Both the Wapoto and the *Anyanja* prepare snuff by grinding the broken-up tobacco leaves with a stone in a pestle-and, the powder is then turned out into another shard and exposed over a fire. A low design of a preparation called *mapuli* is called *kal'ikowa*. *Mapuli* is

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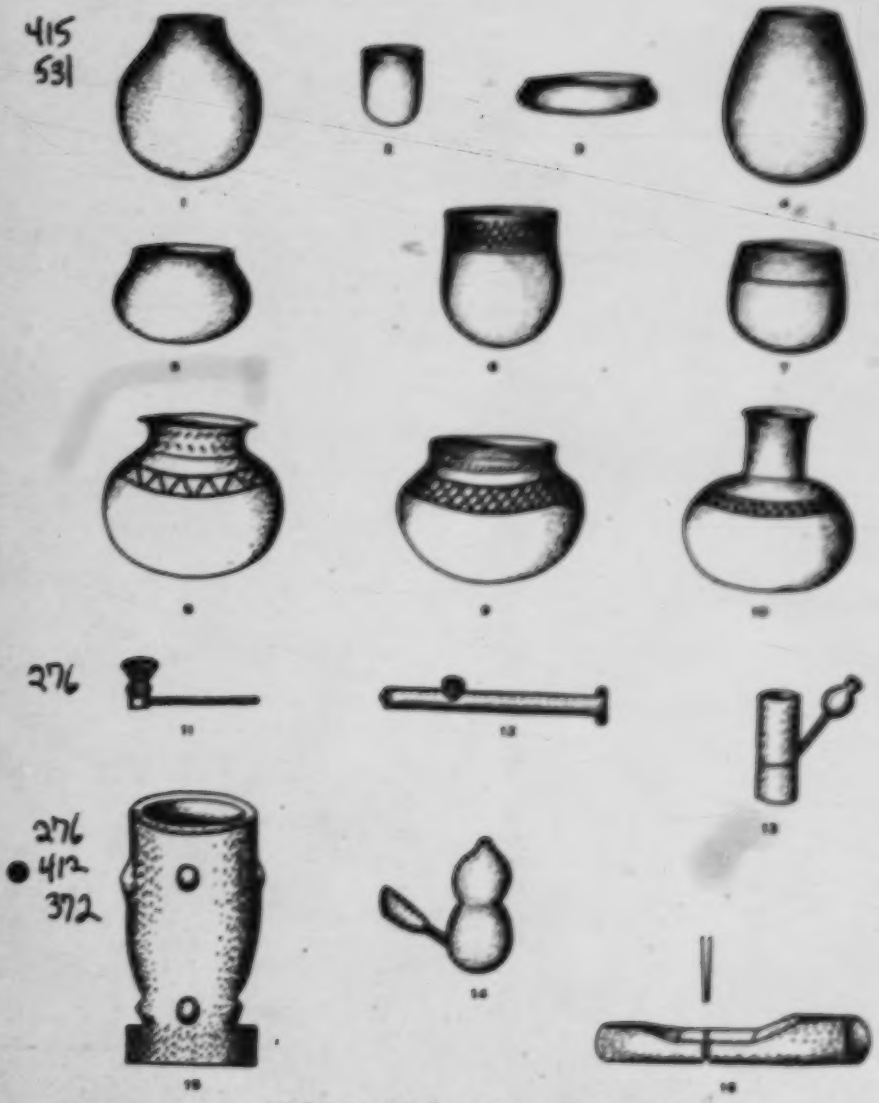

1-10, Pottery; 11-14, Pipes; 15, Grass mortar; 16, Fire drill

[End Plate 15]